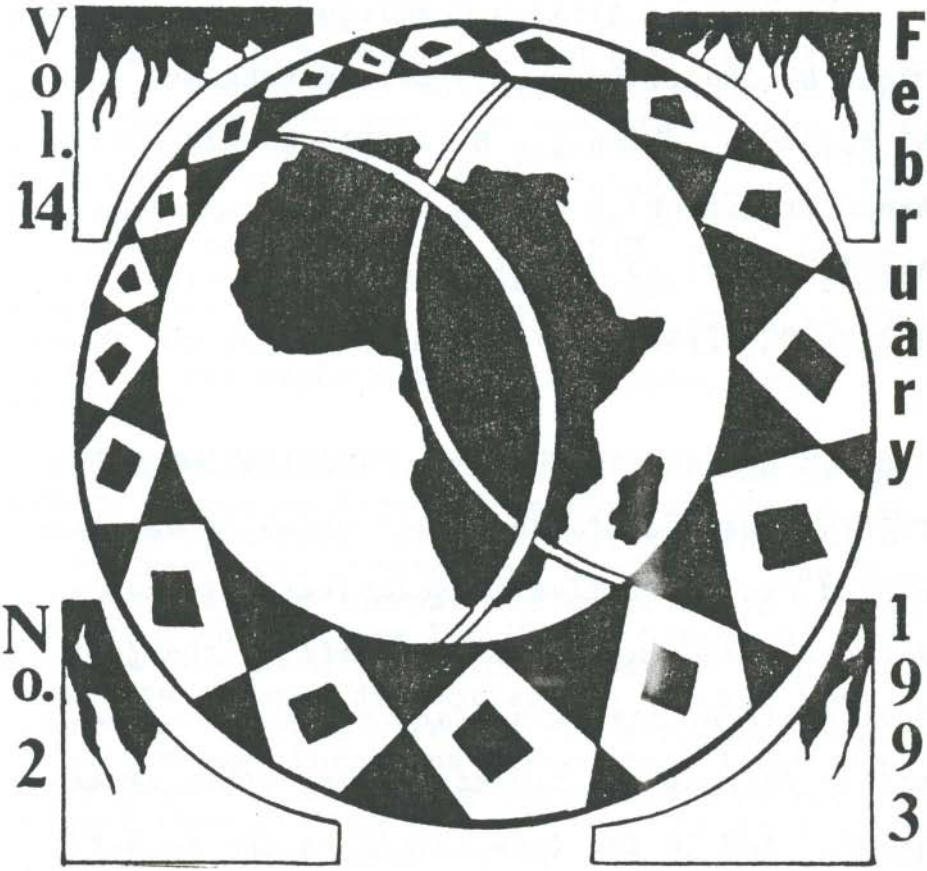
HARAMBEE

FLAME!



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HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman) - Wopashitwe Mondo Eyen we Langa

Eso/Alakoso Asha(Sgt.-at-Arms/Chrmn. of Cultural Affairs Committee) - Terry Tyler

Olotu Eko(Educ. Chrmn.) - Hassan Muhammad

Eleto(Admin. Chrmn.) - Bill "Black Gold" Billups

Akapo(Treasurer) - Robert Cooks

Akewi(Librarian) - Artist Hall

Akowe(Secretary) - Sylvester Jones

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Afrikans are beautiful in our own right rather than at the expense of any other ethnic group. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural exchange is germane to human growth.

EDITORIAL

Our foreparents' toil and sweat helped construct the foundations of this country's wealth. Their sacrifices of limb and life, in this nation's various wars, helped to build and maintain the nation's power. These things being true, haven't we earned the right to claim this land as ours, or, at least, to claim a share of it? Is this not just? To answer that question, let us ask this one: If a man overpowers you and holds you in bondage and forces you to work for him in the house of a person whom he has also overpowered and whose house he has taken over, do you rightfully claim that house as yours, or claim a share in it? If the person whose house has been taken over attempts to regain control over his or her house and you assist your kidnapper in repressing those attempts, may you have a justifiable pride in your actions? Do these actions of yours add legitimacy to a claim you might make to the house, or to a part of it?

As we take this month of February to focus on our history, we are well-served by not failing to see, as much as possible, the full contexts in which certain historical events have occurred. The work and lives that our foreparents contributed to the building of what is now the United States of (Occupied)America were not without context. These foreparents of ours did not arrive in this land because they'd grown tired of the African continent but because Europeans wanted free labor and had the power to snatch our foreparents up and transport them to this place. Our foreparents didn't sweat their butts off in cotton and tobacco fields, and otherwise work, in order to make themselves prosperous but because Europeans in this land had the shackles, chains, whips, and guns. And while our foreparents did work on what Europeans deemed to be their plantations, the land was actually the home of the Cherokee, Choctaw, Arapaho, and the numerous other nations("tribes") of people who were indigenous to it.

When Nat Turner led his fellow Africans in rebellion in Southampton County, Virginia, he and his cohorts were fighting for African people, for something African people had a right to--liberation. On the other hand, when Colonel Charles Young charged up San Juan Hill in Cuba, with Teddy Roosevelt and his "rough riders," he was functioning in the interests of those very people who had enslaved his fellow Africans. Unlike Turner, who recognized the U.S. as his enemy, Young saw the U.S. as his country and obviously felt a need or desire to protect its supposed interests.

Many Africans in this country have followed the trail established by Young and those of his ilk who came before him. In their minds, they have fought for "their" country and have earned the "right" to be Americans. What they have earned, in view of the historical context, is the "right" to be considered partners in the crime of trespass, and the many other crimes committed to effect and maintain that trespass. These Africans have "forgotten" that they have a land of origin and that that land is not this one. They have "forgotten" because they have been successfully programmed to think of themselves as "Americans"--"black Americans," "Afro-Americans," "African-Americans," whatever--and because they know that, for them to "remember" that Africa is their land, is for them to be forced to recall how they came to be here, the debt that is owed them by the European for slavery and continuing injustices, and the fact that they remain foreigners.

These Africans fear any such recollections because they know there is truth in the axiom that one thing leads to another. If they recollect that their foreparents were brought here against their will for involuntary servitude and that they have not been compensated for that or continuing injustices, this will lead to their wanting to secure this compensation. But they know that the powers that be have no desire to right wrongs in any fundamental sense, if in any sense at all, and they believe they would have to fight to force the col-

lective hand of these powers that be. They have seen the powers that be in action and are as fearful of them as a pig is of some barbecue sauce. If these Africans recollect that they are foreigners and have a land of origin, then they would have to ask themselves why they've made no effort to go home, why they've allowed themselves to be perpetually kicked in the ass in a land that isn't theirs. In short, they have "forgotten" these things because they know that no man or woman(as opposed to boy or girl) would tolerate what they - and, indeed, we - have tolerated and continue to tolerate.

Slick Willie is now the President of the United States of (Occupied)America, due, in large part, to the overwhelming support he received from African voters. During the campaign, African politicians, civil rights spokespersons, and others constantly reminded us that our foreparents had struggled and sometimes died for us to have the right to vote. Unquestionably, some of our foreparents did fight for this cause. But they did not fight for us to feel compelled to choose between Caucasian Demopublicans and Caucasian Republicrats.

The right to vote implies a right to refuse to vote or to vote for candidates who are not a part of the Caucasian-run political establishment. But the "responsible" African-American leadership cannot conceive of a right to vote carrying such implications. They view the very idea of our not going along with the political program as being disloyal and unpatriotic to an America that is "their" country. The historical fact of Africans having fought so that we would be able to vote goes through a special filter in their minds that strips this historical fact of any implications that might have any anti-Establishment or revolutionary applications.

Past history is oftentimes interesting, sometimes fascinating. But it is only important insofar as we can learn from it and make use of what we

learn to improve our present and establish plans and programs to increase our chances of having a bright future.

Among the most common put-downs uttered by those who are fighting against multi-cultural education, Africentric education, and/or curricula of inclusion is that such ideas are no more than revisionist history designed to make Africans and other people of color feel good. And "revisionist" carries with it a suggestion that this "feel-good" history is something less than factual. What is the problem with history making a people feel good? How could Caucasians/Europeans feel so good, so absolutely superior to people of color were it not for the history that is taught to them, and to us? How can they help but feel good when that history tells them that practically the only contributions of worth that have been made to world developmemt have been made by Europeans--in science, in the arts, in anything. And those who object to the calls for "revisionist" history seem to be suggesting that the current Eurocentric history is pure and objective and that Europeans must remain the guardians of this supposed purity in order for it to be protected from contamination.

Fortunately, and thanks to the pains-taking labors of such African scholars as Drusilla Houston, Carter G. Woodson, Cheikh Anta Diop, and others, we know that there is history outside of the Eurocentric canon. And we know that there is much in this non-Eurocentric history that can make us feel good. We know further that European scholars do not corner the market on the ability to seek out and find historical facts; that our own scholars can be quite competent and meticulous in their work; and that, being African, they are more apt to be able to interpret historical facts from a perspective that <u>we</u> can benefit from.

How can we benefit? We have learned from such sholars as Chancellor Williams and Cheikh Anta Diop, for example, that chiefs in traditional(prior to European colonization and other significant

EDITORIAL POLICY

The HARAMBEE FLAME, the monthly publication of the Harambee Afrikan Cultural Organization(parent chapter of the Harambee Afrikan Cultural Organization, Inc.), is a pan-Africanist newsletter. The FLAME's priority, with respect to news and views, is African people, events and developments which affect us and are, or should be, of concern to us. The FLAME does not recognize any distinctions between African people based solely on place of birth. References in the FLAME to Africans are made on the basis of our common ancestry. An exception to this is the reprinting of articles, or excerpts thereof, from other publications, in which cases we do not alter "black" or other terms designating African people. This is our practice because we do not wish to diminish the integrity and authenticity of the articles we excerpt from.

Articles contained in the FLAME do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization unless they are accompanied by a statement identifying the views as those of the organization. Generally speaking, all unsigned articles are by the editor, Wopashitwe Mondo Eyen we Langa(p.k.a. D. Rice).

We encourage you to submit articles to the FLAME. Please enclose with your submission a stamped, self-addressed envelope. Articles should not exceed 1200 words, though longer pieces will not be automatically rejected. Short stories are subject to the same restriction with respect to length. We also welcome poetry and graphics. We are looking for poems which address African folks' lives, the conditions we face, and our struggles to rise above those things which hinder us. Submitted poems should not sacrifice power and beauty for the sake of uniform rhythm and/or rhyme. Send submissions to the editor c/o HARAMBEE FLAME; P.O. Box 2500; Lincoln, NE; 68542-2500.

From Other Sources

African People Dissed Real Tough By Commercialism

"African ceremonies around the world typically begin with the ceremonial 'pouring of libation'. This is a ritual in which a liquid 'offering' is made to one's ancestors. As in many cultures, ancestors in African society are revered and respected as the wellspring of life and culture. The ritual act of pouring libation is built on this tradition. It is an act that shows respect and pays homage to those who came before you. It provides a way to thank the ancestors for giving you life and paving the way for your earthly endeavors. And, it is a call for their spiritual attendance and participation in the event at hand.

"According to the dictionary, libation is, quite simply, a drink. For ceremonial purposes, the drink can be made of virtually any 'strong' beverage--fruit or vegetable juice, beer, water, palm wine or liquor. Traditionally, libation is poured from a calabash or gourd; almost any drinking vessel can be used. For Kwanzaa, a Kikombe, or *unity cup*, is used. First, the offering to the ancestors is poured from the Kikombe into the earth, which is the progenitor and resting place for all living things. The Kikombe is then passed around for everyone to share.

"Although the reasons are not entirely clear, gin has historically been one of the most popular substances to use as libation. We can only guess as to the reasons why, but gin's dual properties of potency and pungency are likely major contributing factors. Gin is also viewed as a medicinal beverage, made from natural ingredients, most notably, genever berries. Finally, gin has a reputation as a tonic that builds strength, endurance and courage. Soldiers used to drink it before going to battle. These are good reasons why gin makes the perfect libation. And for Kwanzaa, Beefeater makes the perfect gin."

-The previous was an ad that appeared in the Dec. 10 edition of the PALM BEACH GAZETTE. The actual ad also contains a picture of a Kwanzaa table setting--candles, unity cup, fruits and vegetables, etc. Resting right there with the symbols is a bottle of Beefeater gin. Our thanks to Gloria Latimore Peace of MOBETTER NEWS for sending the ad to us.

Documents Found In London Hotel Room Expose Plot By Europeans In Azania To Set Up Enclave In Mozambique

"Some South African neo-fascists are leaving the country to settle in rural areas of neighboring Mozambique where they aim to set up lucrative farming and tourism projects.

"Details of the neo-fascist activities surfaced in London in December by Danie Oosthuysen, once a senior member of the ultra-right Afrikaner Resistance Movement(AWB) and a close friend of its leader, Eugene Terreblanche.

"He fled Britain after being picked up by British security agents on suspicion of buying arms for the neo-fascist, leaving behind a pile of documents in his London hotel room...

"The right-wing groups, the documents show, had entered into secret pacts with the South African-backed former rebel Mozambique National Resistance (Renamo) to ensu(r)e their plans succeed...

"The documents show Oosthuysen's company, a sub-Sahara development company based in the northern Transvaal town of Pietersburg, had been secretly dealing with the Renamo leadership while negotiating with the Mozambique government.

"Oosthuysen was trying to raise investment capital for a multi-million-dollar project that would have given the right winger a large chunk of land in Mozambique's Gaza province in exchange for upgrad-

(Cont. on page 14)

Back In Time

BATTLE OF THE MAKURIAN PLAINS

Egypt...was undergoing one of her periodic convulsions from an invasion, the most fateful one to which we have already referred as the Muslim invasion of 639-42 A.D. This conquest, as was usually the case, had been made easier by still a previous Persian invasion(619-629 A.D.). Some sources suggest that the new wave of Persian invasions that began in 619 A.D. determined the course of the Blacks in conquering Nobadae and establishing their frontier at the great system of fortifications at the First Cataract. From there the Blacks had been raiding various areas in Egypt and attacking garrisons throughout the ten years of the last Persian occupation...

The year following the complete takeover by the Muslims, 634 A.D., he(Abdullah, the new governor-general of Egypt) decided to bring the whole Heartland of the Blacks under Muslim control at once...With a larger and better equipped army, the Arab expedition invaded the black country with a confidence that was heightened by what appeared to be hasty and confused retreats by frightened warriors. This Ethiopian strategy of pretended fright and wild retreat was so well-known in Egypt that it is difficult to understand how it could have been unknown to Abdullah and his generals...

They were allowed to advance deeply into black territory before 100,000 "retreating" and "frightened" Blacks turned in frontal and flanking onslaughts that almost completely wiped out the entire Arab army...There were...eye-witness reports from the scene of battle dealing with the remarkable training and dashing courage of the Black forces with the King of Makuria in personal command. (Those were the days when "king" meant leader. The leader led from the front, and not from some hill miles away from the fighting.)...

The defeat of the hitherto undefeated Arab forces was so disastrous that it took them eight years to recover...

(A "Decisive Battle of History:" African Army under command of Kalydosos, King of Makuria, destroys invading Arab forces...Result: Halted Arab invasions from the north for 600 years.)

Source: DESTRUCTION OF BLACK CIVILIZATION by Chancellor Williams

Coins Shed Light On Identity of Hannibal

Many western historians in our recent past have tried to make a case for a Caucasian Hannibal... why and how did the story arise that Hannibal was white or Semitic(?) The answer is very simple--the coins. "There are no less than eight supposed portraits of Hannibal, none of which resembles another." Of these eight coins, five are not recognized by European historians, and two were found by iconographers not to be akin to him at all. Therefore, the evidence that Hannibal was either white or Semitic hangs on the strength of a lone coin. This coin, found in Spain at the site of Carthagena Nova, is dated 220 BC. A bust resembling the visage on the lone coin exists; however, it was found not in Spain, Sicily, Sardinia, or Carthage proper, but in Morocco of all places. The five coins generally discounted by European historians portray dramatically African faces...Some historians, both black and white, view them as elephant riders, called mahouts, or perhaps African soldiers of Hannibal's army. Yet another camp holds that the face on these five coins is Hannibal's own...

In analyzing the more accepted portrait of Hannibal represented by a lone coin from Spain, I find myself confronted with several questions.. its only link to him is the fact that it was minted in Spain a few months after he took command.. First...one must take into consideration the tremendous influence of Greek aesthetics and to what degree their notion of the ideal may have changed the features of the subject. The Greeks were masters of the portrayal of gods and goddesses. As Piccard points out, most of their images represent gods rather than men, or else represent men in such stylized fashion that no precise information can be obtained from them. These images, prevalent in a culture which spread through throughout the Mediterranean basin, made way onto thousands of coins..

Coin and bust of accepted representations of Hannibal paired with Alexander the Great to show Greek influences.

Secondly, we must look at the period when Hannibal himself took command. The fact that "coins were normally issued by senatorial decree..." would make the striking of a coin representing Hannibal Barca in 221 BC rather unlikely, for the young new commander had yet to prove his mettle. The fact that there was a powerful anti-Barca faction resi-

ding within the Senate itself at that time makes this possibility even more remote. This group actually argued against Hannibal taking leadership of their troops in Spain, wanting instead to require his immediate return to Carthage. Therefore it remains doubtful that the rest of the Senate would add insult to injury by not only allowing Hannibal to remain in Spain but striking a coin in his honor...

Such is not the case for the next coin to be discussed, which, in my opinion, is the only coherent and definitive representation of Hannibal. The coin was found in Italy in the Chiana Valley near Lake Trasimene. This is very significant for two reasons. One is that this is where Hannibal's second major victory over the Romans took place. The second point in its favor is the date of the minting of this coin 217 BC!(In 217 the army of Hannibal defeated Roman forces under the command of Caius Flaminius Nepos near the valley of Malpasso)...An excerpt from deBeer is appropriate: "Hannibal rode the sole remaining elephant, an animal which may have found its way into history, for some years later Cato the Elder recorded that the elephant which fought most bravely in the Second Punic War was called Surus..(an)Indian elephant...a bronze coin found in the valley of the Clanis(Chiana), on Hannibal's route to Lake Trasimene, bears on the obverse a Negro's head... and on the reverse an equally Indian elephant. It is believed to have been minted at just about this time, 217 BC...(and) bears a representation of Hannibal's sole surviving elephant, the Indian Surus."

This is the coin which the writer feels is the only true and conclusive portraiture of Hannibal Barca. Found in Italy at the battle site of Lake Trasimene, and dated 217 B.C., it coincides with all available data pointing to the obvious conclusion. The fact that the personage on the coin is portrayed in the image of Apollo bears testimony to the fact that he is *not* an elephant rider or African foot soldier, but a person of high acclaim. The Indian elephant on the reverse side of this coin was the last elephant that Hannibal rode, not to mention his most cherised.

Source: GREAT BLACK LEADERS: ANCIENT AND MODERN
edited by Ivan Van Sertima

THE AFRICANS BALBOA SAW

There is a narrow neck of land between the two Americas, which in a way both joins and splits them. From this point, the Isthmus of Darien, one could--if one flew above the clouds with the wingspan and vision of the condor--look down upon the two great seas that divide the world, the waters of the Pacific and Atlantic oceans.

From such a point, though at a much lower altitude and with only a fraction of the range and binocular vision of the condor, the Spanish explorer Vasco Nunez de Balboa stood on the summit of the Sierra de Quarequa, looking down upon the Mar del Sur, or Sea of the South, billowing far below him. It was the twenty-fifth day of September 1513... As he stood on the summit of Quarequa at last, he sank to his knees and gave thanks to God. He ordered his companions to build a wooden cross and plant it on the spot where he had knelt. He then went down the southern slope of Quarequa, and making his way to the shore of the bay, ran like a madman with a banner straight into the (Cont. on page 16)

ing the area and creating a game reserve..."

-from "Neo-Fascist Scheme For Mozambique Land Grab," page 14, Feb. 22 THE FINAL CALL(Chicago, Ill.)

Africans in Brazil Win Legal Fight Over Commercial Use of Their Religious Figures

"Afro-Brazilian religious groups in Salvador, Bahia, recently won a victory in their fight to keep their religious figures from being exploited and used to promote tourism.

"Bahian Federation of African Religions(BFAR), made up of the most traditional centers of Afro-Brazilian religions, took legal action to protect their sacred religion from being used during the popular carnival season. A judge recently ruled that Afro-Brazilian religious figures cannot be used in carnival street decorations."

-from "Religions Fight For Their Faith," page 14, Feb. 22 THE FINAL CALL

Angola Charges So. Africa And Zaire With Aiding Unita Rebels In Revived War

"In the (Angola)government's view, it is Unita's refusal to accept the election results, plus interference by South Africa and Zaire, that has revived the war.

"As evidence of what it says is an illegal South African supply operation into Unita territory, the government published a list of four-engine cargo planes and small aircraft with registration numbers, as well as the names of air crew members said to have taken part in the ferry flights...

(Cont. on inside back cover)

contact with Africa) African societies generally did not so much rule as they did speak to their people out of the authority of their councils of elders and that those councils typically did not make decisions on the basis of majority rule but on the basis of consensus. We can put this information to use by applying it to institutions that we establish in our communities. We can work with such a model of leadership to see if it doesn't bring us better results than have been obtained through the use of European models.

Throughout the United States of (Occupied)America, African groups are instituting rites-of-passage programs for our children and youth. This is occurring because we have come to the realization that many of our children are growing physically into adolescence and our adolescents into adulthood without having sufficient knowledge or understanding of the intellectual, emotional, and psychological traits that should accompany these physical stages of development. The many funerals of our young African males that we're attending are sufficient evidence that the non-physical growth is not keeping pace with the physical. In establishing these rites-of-passage programs, we are abandoning an American(European/Caucasian) way and turning to an African way. We are(some of us more than others) deciding that we need more Hannibals, Imhoteps, Queen Nzingas, et al and fewer Colin Powells, Madame C.J. Walkers, Papa or Baby Doc Duvaliers, and other such characters.

We must take responsibility for making use of every tool at our disposal to fashion the kinds of selves our situation calls for. History, and the knowledge and understanding of it, is one of those tools.

-Editor

sea, declaring that he had taken possession of it in the name of Jesus Christ and King Ferdinand.

Inspired by this discovery of the southern sea, Balboa and his men decided to push further south along the isthmus. Under the shadow of Quarequa, they came upon an Indian settlement where, to their astonishment, they found a number of war captives who were plainly and unmistakably African. These were tall black men of military bearing who were waging war with the natives from some settlement in the neighborhood. "Balboa asked the Indians whence they got them but they could not tell, nor did they know more than this, that men of this color were living nearby and they were constantly waging war with them. These were the first Negroes that had been seen in the Indies."

PLATE 27 Compare (a) *Head of Nuba chief from Africa* with (b) *Olmec Negroid stone head (La Venta 1).*

Source: THE AFRICAN PRESENCE IN ANCIENT AMERICA: THEY CAME BEFORE COLUMBUS by Ivan Van Sertima

BLACK HISTORY QUIZ

Several years ago, a brand of coffee advertized itself as being "hot as fire, _____ as night."

Is blackmail a misdemeanor or a felony?

In what year did astronomers first announce the detection of black holes?

What is the city of origin of the card game, "black jack"?

Which is larger, the black bear or the grizzly?

The beverage, "black cow," contains what ingredients?

What was the date of the famous "black Tuesday" stock market crash?

Dermatologists generally agree that the consumption of greasy foods is the main cause of blackheads. True or false.

Bonus question: Would the people of Oriental Asia, in order to celebrate their achievements, establish a Yellow History Month?

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FROM OTHER SOURCES(Cont.)

"Luanda also complains that Zaire has been serving as a rear base for Unita forces and a conduit for the shipment of fuel and other essentials to Savimbi. The CIA used Zaire to supply Unita during the six years of active American support in the Reagan and Bush years, and Mobutu and Savimbi are old confederates..."

-from "Angola And Zaire Edge Onto Crowded Foreign Policy Agenda," pages 1 and 4, Feb. 8-21 AFRICA NEWS(Durham, North Carolina)